Development of an Islamic Values Based Education Quality Management Model at Muhammadiyah Kalabahi Senior High School, Alor Regency, East Nusa Tenggara Province.

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ABSTRACT

Background. Preliminary observations indicate that SMA-MK has not yet fully implemented AIK (Al-Islam and Kemuhammadiyahan) values. The AIK learning process does not yet adhere to Muhammadiyah guidelines; reference books are not specifically tailored to AIK content; AIK teachers are not Muhammadiyah cadres; the facilities and infrastructure supporting AIK learning are inadequate; and various other issues remain unresolved.

Purpose. This study aims to examine the outcomes of developing a model, its feasibility, and the effectiveness of a quality management model based on Islamic values in SMA Muhammadiyah Kalabahi, Alor Regency, East Nusa Tenggara Province.

Method. This research employed the Research and Development (R&D) method using the ADDIE model approach (Analysis, Design, Development, Implementation, Evaluation).

Results. The findings of this study conclude that: (1) The development of a Quality Management Model based on Islamic values at SMA Muhammadiyah Kalabahi integrates the seven principles of quality management from ISO 9000 and the ten principles of Total Quality Management (TQM) by Goetsch & Davis (1994). This integration produces a final model consisting of five key dimensions: (a) focus on service quality; (b) engagement of all relevant stakeholders; (c) continuous improvement processes; (d) scientific approaches and proactive policies; (e) harmonious leadership and teamwork.

Conclusion. Pragmatically, the model has brought about improvements in supporting facilities for AIK quality management, empowered AIK teachers, initiated and activated school-based Muhammadiyah autonomous organizations (such as IPM and HW), integrated AIK values with the multicultural values of the Alor community, and encouraged stronger school leadership commitment to AIK development as a means of institutionalizing Muhammadiyah culture and ideology in the school environment. The development of the Quality Management Model based on Islamic values at SMA Muhammadiyah Kalabahi achieved a feasibility score of 70.3%, indicating it is appropriate for implementation; The model demonstrated an effectiveness rate of 78%.

INTRODUCTION

Education plays a fundamental role in shaping the quality of human resources, and within the context of Islamic education in Indonesia, Muhammadiyah schools bear a crucial responsibility.

These institutions are not only expected to produce academically capable graduates but also individuals who embody Islamic values (Esau, 2014; Yordy & Hare, 2020). Muhammadiyah's educational philosophy is rooted in the integration of faith, knowledge, and action, as enshrined in the organizational guidelines and manifested through Al-Islam Kemuhammadiyahan (AIK). However, this noble aspiration often confronts practical challenges, particularly in remote areas like Alor, East Nusa Tenggara.

SMA Muhammadiyah Kalabahi stands as a unique representation of Muhammadiyah education in the outermost region of Indonesia (Johnston & George, 2018; Weeks dkk., 2016). Despite its geographic isolation, this institution strives to actualize the values of AIK in its educational practices. Unfortunately, the school faces various limitations, such as inadequate facilities, limited instructional materials related to AIK, and lack of teacher empowerment mechanisms. These constraints hamper the effective integration of Islamic values in school management and pedagogy.

Addressing these challenges requires a robust model of educational quality management that is contextualized within Islamic values. This research initiates an empirical exploration into developing such a model that not only improves educational standards but also reinforces Islamic ideology at the school level (Byrne & Devine, 2018; Cunningham dkk., 2022). Through this model, the study aims to establish an integrative framework that aligns management practices with the spiritual and moral mission of Muhammadiyah education.

The urgency to strengthen the management quality of Muhammadiyah schools, especially in 3T (terdepan, terluar, tertinggal) regions like Kalabahi, necessitates a focused scholarly investigation (Amatullah, 2024; Coley dkk., 2023). The absence of a structured quality management model grounded in AIK values hinders the realization of Muhammadiyah's educational mission. SMA Muhammadiyah Kalabahi, despite its commitment, lacks a scientifically validated framework to guide its quality assurance processes.

Several operational challenges underscore the need for this research. Among them are the underutilization of school facilities for AIK purposes, the minimal involvement of teachers in ideological training, and the lack of integration between school management and the broader Muhammadiyah organizational structure (Marsden, 2013; O'Donoghue & Clarke, 2014). These factors collectively contribute to a fragmented educational experience, failing to fully reflect the core tenets of Muhammadiyah ideology.

This study specifically addresses the following questions: How can an educational quality management model based on Islamic values be designed for SMA Muhammadiyah Kalabahi? To what extent is the proposed model feasible and effective? By answering these questions (Fader, 2016; Fishbein dkk., 2023), the research contributes to the broader discourse on Islamic educational management and provides practical solutions for schools in similar sociocultural contexts.

The primary objective of this study is to design a quality management model that is grounded in the values of Al-Islam Kemuhammadiyahan, tailored specifically for SMA Muhammadiyah Kalabahi (Chelagat dkk., 2019; Johanek, 2023). The model is expected to serve as a strategic framework to enhance school governance, teacher professionalism, and student development through the internalization of Islamic teachings.

In achieving this goal, the study aims to evaluate the feasibility of the developed model through expert validation involving stakeholders such as AIK lecturers, Muhammadiyah educational authorities, and practitioners (Chapman dkk., 2014; Ridwan dkk., 2024). This stage ensures that the model is not only theoretically sound but also practically applicable in real school environments.

Furthermore, the study seeks to measure the effectiveness of the model through its implementation and field-testing (Hagedorn & Jamieson, 2014; Reiss dkk., 2014). The results are expected to demonstrate improvements in school operations, religious culture reinforcement, and stakeholder engagement, thereby affirming the model's value as a replicable innovation for Muhammadiyah schools across Indonesia.

A review of previous studies reveals a significant gap in the literature concerning the integration of Islamic values into the quality management systems of secondary education institutions, especially within remote Muhammadiyah schools (Buchanan, 2013; Buchanan & Chapman, 2014). Most existing models are either secular in orientation or lack contextual sensitivity to regional and ideological variations. This indicates a disconnect between educational theory and the operational realities of Islamic-based schools in underdeveloped areas.

Several scholars have addressed educational quality in general terms, focusing on infrastructural development or academic outcomes (Khan dkk., 2020; Lee & Cheng, 2021). However, few have proposed models that explicitly incorporate spiritual and organizational values such as AIK. Moreover, research specifically targeting Nusa Tenggara Timur and its unique sociocultural challenges remains scarce, limiting the availability of applicable strategies for similar school settings.

This study fills that void by proposing a context-specific, values-driven management model that aligns with the doctrinal principles of Muhammadiyah. The incorporation of local culture, AIK ideology, and school governance principles into a unified framework presents a novel contribution to the field of Islamic education and quality assurance.

The uniqueness of this research lies in its threefold innovation: place-based, content-driven, and institutionally engaged. The selection of SMA Muhammadiyah Kalabahi as the research site introduces a new geographic dimension to Islamic educational research, marking the first scholarly exploration of AIK-based quality management in this region (Leechman dkk., 2019; Van Der Nest & Buchanan, 2014). The school's distinct local culture and remote status offer fertile ground for developing a tailored model of educational enhancement. From a content perspective, the research integrates physical infrastructure development—such as the revitalization of religious facilities— and ideological strengthening through structured AIK activities and resources (Capone dkk., 2020; Jun & Aronson, 2021). Teacher empowerment through training, literature provision, and community engagement further illustrates the model's holistic approach to quality management.

The justification for this research is reinforced by the urgent need to institutionalize Islamic values within the framework of modern educational management. By aligning strategic planning, organizational development, and religious mission, this study provides both theoretical enrichment and practical solutions for faith-based schools (Joseph dkk., 2025; Nkambule dkk., 2024). The results are expected to influence not only local educational practices but also national policies regarding Islamic school governance.

RESEARCH METHODOLOGY

This study employed a research and development (R&D) design based on the Borg and Gall model. The design integrates qualitative and quantitative approaches to formulate, validate, and implement an educational quality management model grounded in Islamic values. The process covered several sequential phases, beginning with preliminary studies and continuing through model formulation, expert validation, and field testing (D'Agostino, 2017; Joseph dkk., 2025). The qualitative phase focused on collecting insights from stakeholders through observation, document

analysis, and interviews, while the quantitative phase assessed the model's feasibility and effectiveness using a combination of descriptive and inferential statistics.

The target population in this study encompassed all stakeholders involved in the operation and development of SMA Muhammadiyah Kalabahi (Musara & Razafiarivony, 2024; Shula dkk., 2022a). This included school administrators, AIK teachers, subject teachers, Muhammadiyah regional leadership, students, parents, and educational experts (Shula dkk., 2022a; Striepe dkk., 2014). Purposive sampling was used to select individuals who possessed relevant expertise and strategic roles in the integration of Al-Islam Kemuhammadiyahan (AIK) values into educational management. Key informants comprised the head of school, vice principals, members of the Muhammadiyah leadership board (PDM Alor), AIK lecturers from STKIP Muhammadiyah Kalabahi, and local education office representatives.

Multiple instruments were designed to capture diverse data types required throughout the research phases (Morris, 2014; Shula dkk., 2022b). These included interview guides, observation checklists, document analysis protocols, expert validation sheets, and model assessment questionnaires. Instruments were validated by academic experts in educational management, quality assurance, Islamic education, and language, ensuring their content validity and clarity. The final instruments were refined after initial trials to improve reliability and contextual appropriateness, particularly for field implementation in the SMA Muhammadiyah Kalabahi context.

The research was conducted in several distinct phases. The initial phase involved a needs analysis through document review and stakeholder interviews, aimed at identifying gaps and challenges in current school management practices. The model development phase followed, integrating theoretical frameworks with contextual findings to construct a prototype quality management model. This draft model underwent expert validation for content feasibility and construct coherence (Leechman dkk., 2019; Van Der Nest & Buchanan, 2014). The validated model was then implemented in the school setting through a limited-scale trial. Evaluation procedures included measuring feasibility with expert judgments and assessing effectiveness through pre- and post-implementation data collection. The study concluded with model revision and finalization, resulting in a structured and practical tool for enhancing Islamic value-based school management.

RESULT AND DISCUSSION

An initial analysis was conducted to identify the availability of supporting documents for quality management based on Islamic values at SMA Muhammadiyah Kalabahi. Table 4.1 shows that out of 26 management document indicators reviewed, 14 documents (53.84%) were available at the school, while 12 documents (46.14%) were not yet available.

Table 1. Availability of Supporting Documents

No	Classification	Total Responses	Percentage
1	Available	14	53.84%
2	Not Available	12	46.14%
	Total	**26**	**100%**

Further assessment in Table 4.2 indicates that 46.14% of the available documents were classified as very incomplete, 11.53% as incomplete, 38.46% as complete, and only 3.84% as very complete. This highlights a crucial issue in documentation quality, revealing the urgent need for systemic improvements.

Table 2. Quality of Available Documents

No	Quality Classification	Total Responses	Percentage

1	Very Incomplete/Very Poor	12	46.14%
2	Incomplete/Poor	3	11.53%
3	Complete/Good	10	38.46%
4	Very Complete/Excellent	1	3.84%
	Total	**26**	**100%**

The absence of essential documents at the school suggests a lack of standardization in the implementation of Islamic-based quality management systems. The data show that nearly half of the required documents are missing, indicating that administrative governance is not yet aligned with the institution's spiritual and organizational goals. Documentation plays a fundamental role in quality assurance. It ensures traceability, policy consistency, and process transparency. The findings suggest that improving document completeness and quality is not only a bureaucratic concern but a strategic necessity to support Islamic educational objectives.

A survey conducted among 79 students assessed their perception of the implementation of quality management in Islamic religious education (AIK). The results revealed that 33.38% of students rated the implementation as very good, 36.95% as good, 28.89% as poor, and only 0.77% as very poor.

Table 3. Student Perception of AIK Management Quality

| No	Classification	Percentage
1	Very Poor	0.77%
2	Poor/Rarely Applied	28.89%
3	Good/Often Applied	36.95%
4	Very Good	33.38%
	Total	**100%**

The results indicate that while most students positively evaluate the school's religious quality management efforts, a significant portion still perceives gaps in its implementation. This reflects a partial success and a need for further development to reach broader impact.

The model was evaluated through expert validation and field implementation. Validation results indicated a feasibility score of 70,3%, while the effectiveness test showed a score of 78%. According to development research standards (Sugiyono, 2022), both figures are categorized as "feasible" and "effective," respectively. These findings confirm the model's robustness for broader adoption. The high feasibility score demonstrates theoretical relevance, while its effectiveness affirms practical applicability. Validation was strengthened by involving experts in education, Islamic studies, and quality assurance. A positive relationship was observed between document completeness and students' positive perceptions of AIK-based school quality. Schools with better-developed documentation systems tended to have higher student satisfaction and participation in religious programs.

This relationship was also seen in teacher and leadership performance. Teachers actively involved in Muhammadiyah organizational structures showed stronger AIK integration in their pedagogy. Leadership commitment, particularly from school principals, was crucial in supporting the overall success of the Islamic value-based quality system. SMA Muhammadiyah Kalabahi served as the only Muhammadiyah senior high school in Alor District and thus was selected for this case study. Compared to other Muhammadiyah schools in the region, this institution demonstrated a more active integration of Islamic values through student organizations like IPM, HW, and Tapak Suci.

Model implementation included training sessions, focus group discussions, and document evaluations. These activities highlight the essential role of multi-stakeholder involvement—from school leaders to local Muhammadiyah figures—in developing a sustainable quality culture anchored in Islamic teachings. The figure below presents the final version of the developed educational quality management model. It integrates AIK principles, organizational engagement, and systematic procedures into a single comprehensive framework.

Figure 1. Final Model of Islamic Value-Based Educational Quality Management
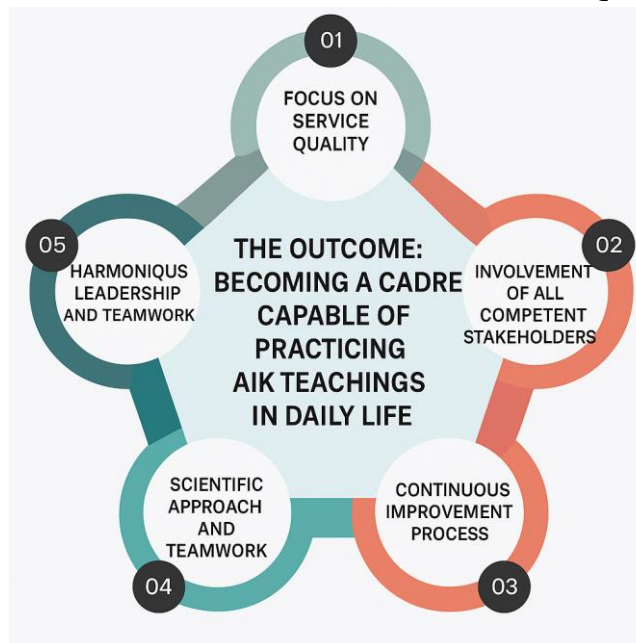
This model represents not only a technical outcome of empirical investigation but also a cultural adaptation to the school's unique religious and social context. It aims to provide practical guidelines for improving both educational performance and the internalization of Islamic values.

The research confirmed that the developed quality management model grounded in Islamic values is both feasible and effective. The model achieved a 70,3% feasibility score and 78% effectiveness score, indicating that it is ready for application in other Muhammadiyah schools, especially those located in remote or underserved regions. These findings underscore the importance of integrating management, ideology, and participatory processes to establish an effective religious and academic environment. The model offers a replicable solution and theoretical advancement in the field of Islamic-based educational management.

The study successfully developed an Islamic values-based educational quality management model that is both feasible and effective. The model achieved a feasibility rating of 70,3% and an effectiveness score of 78%, based on expert validation and limited-scale implementation at SMA Muhammadiyah Kalabahi. These scores indicate the model's strong potential for practical application in similar educational settings. The availability and quality of school documents were assessed as indicators of organizational preparedness. Only 53.84% of the required management documents were found to be available, and nearly half of these were categorized as very incomplete. Despite this, students' perceptions of AIK implementation were largely positive, with more than 70% rating it good or very good.

The research found a positive correlation between the completeness of documentation and the effectiveness of AIK integration in teaching and management practices. Teachers and leaders actively engaged in Muhammadiyah activities were more successful in embedding religious values

in daily school life. Institutional commitment played a critical role in enabling the model's implementation.

The final model emphasized three key components: AIK values integration, procedural quality assurance, and stakeholder collaboration. Each of these components contributed to improving educational governance and fostering a religious culture that aligns with Muhammadiyah's ideological vision. Previous studies on educational quality management have predominantly emphasized secular frameworks or general pedagogical principles. This research diverges by situating Islamic values, particularly Al-Islam Kemuhammadiyahan (AIK), at the center of the management model. Unlike other models, this one integrates doctrinal, managerial, and cultural elements within a unified structure.

Studies by Sallis (2002) and Cheng & Tam (1997) stress the importance of continuous improvement and stakeholder involvement in school quality. This study confirms those principles while contextualizing them within an Islamic framework. It echoes the findings of Azra (2004), who emphasized the importance of faith-based values in shaping Islamic education reform. Unlike mainstream quality models such as TQM or ISO, which prioritize output efficiency, this model anchors its core indicators in moral accountability and spiritual outcomes. This distinction is particularly relevant for faith-based schools aiming to balance religious commitments with academic standards.

The research also extends prior work by emphasizing the unique needs of remote schools in Indonesia's outermost regions. It provides a grounded, contextually sensitive model that resonates with the challenges faced by Islamic schools in under-resourced settings. The research findings indicate a broader trend: Islamic schools are increasingly seeking ways to institutionalize religious values through structured and measurable management systems. The feasibility and effectiveness scores validate the notion that quality and religious depth are not mutually exclusive but mutually reinforcing when approached holistically.

The limited presence of complete documentation reflects the institutional fragmentation often found in underdeveloped areas. This calls attention to the urgent need for capacity-building and policy integration in peripheral educational institutions. It signals systemic disparities that go beyond individual school efforts. The results also suggest that spiritual values can serve as drivers of quality assurance when institutionalized through training, documentation, and leadership support. These findings challenge the dichotomy between religious instruction and modern management, presenting an integrated model of quality education.

The engagement of Muhammadiyah structures in school operations reveals the organizational strength of Islamic movements in Indonesia. The findings suggest that collaboration between educational institutions and religious organizations offers a sustainable model for school improvement rooted in identity and mission. The model has practical implications for policy-makers, educators, and Muhammadiyah leadership. It serves as a blueprint for improving quality assurance mechanisms in faith-based schools, particularly in geographically isolated regions. The model could be adopted and adapted by other Muhammadiyah schools or even broader Islamic institutions.

The study provides a framework for integrating religious values into school leadership, planning, and evaluation practices. Its components—documentation systems, ideological training, stakeholder engagement—can guide teacher development programs and curriculum design aligned with AIK values.

For regional educational authorities, the model serves as evidence that effective school governance can emerge from grassroots innovation, not just top-down directives. Supporting similar

models could enhance regional equity in education and empower schools to preserve their cultural and religious heritage. Curriculum developers and educational trainers may also benefit from the model's emphasis on alignment between values and pedagogy. The integration of AIK into strategic documents, teacher evaluations, and student organizations provides a replicable mechanism for holistic education reform.

The feasibility and effectiveness of the model are closely tied to the school's cultural readiness and institutional alignment with Muhammadiyah ideology. The involvement of AIK-trained teachers and active participation of stakeholders provided the foundation for successful implementation. The underdeveloped documentation system can be attributed to systemic neglect, limited training resources, and a lack of institutional policy orientation in remote schools. These structural challenges constrained the school's ability to fully institutionalize its Islamic identity in administrative processes.

The strong student support for AIK programs can be explained by the active role of student organizations and religious routines already embedded in school life. These cultural practices created a conducive environment for the model to take root without significant resistance. The leadership's commitment and openness to innovation enabled adaptive experimentation. The willingness to integrate external expertise, such as academic validation and organizational training, further enhanced the model's relevance and operationalization.

The research recommends broader implementation of the model in other Muhammadiyah and Islamic schools, particularly those located in the outermost, underdeveloped regions. Replication studies could refine the model further, adapting it to varying local contexts and institutional capacities. Long-term policy integration should involve embedding the model into Muhammadiyah's national education strategy. Institutional funding, teacher training, and curriculum materials aligned with AIK values must be systematically developed and distributed.

Future research may explore comparative studies between Muhammadiyah and other Islamic organizations to identify common frameworks and divergences in value-based educational management. This could lead to a national roadmap for Islamic quality education reform.

The model should also be digitized and disseminated through online platforms, training modules, and partnerships with higher education institutions. Such efforts will ensure sustainability and scalability, turning the findings of this study into a wider movement for educational transformation rooted in Islamic values.

CONCLUSION

The most significant and distinct finding of this study lies in the development of an educational quality management model that systematically integrates Islamic values, particularly the principles of Al-Islam Kemuhammadiyahan (AIK), into school governance and pedagogy. Unlike conventional models that focus solely on administrative or performance-based metrics, this model incorporates religious ideology, cultural engagement, and structural documentation to reinforce both educational excellence and spiritual formation within faith-based institutions. The model demonstrates that quality assurance and religious identity can coexist within a unified management framework, especially in schools located in remote, under-resourced areas.

This research contributes a novel conceptual framework to the field of Islamic education by positioning value-based governance as a central element in school quality management. It offers not only a theoretical advancement but also a practical methodology that includes contextual adaptation, expert validation, and stakeholder collaboration. The model's strength lies in its integrative process and replicability, enabling other Muhammadiyah schools or similar faith-based

institutions to adopt and customize it according to local needs. As a methodological innovation, the study also exemplifies how participatory action research and development design can be effectively utilized to generate practical and ideologically grounded educational reforms.

The study is limited by its scope of implementation, which was confined to a single school context in a geographically isolated region. While the model demonstrated feasibility and effectiveness, further validation in broader settings and comparative contexts is needed to enhance its generalizability. Future research should explore the scalability of this model across various types of Islamic educational institutions, integrate longitudinal assessments, and examine its impact on student character formation and academic performance. Expanding stakeholder participation and incorporating digital tools into the model may also enrich its applicability and sustainability in evolving educational ecosystems.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.
Author 3: Data curation; Investigation.

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